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THE
SECOND CHAPTER OF GENESIS,
WITH
A PARAPHRASE
OF
THE INTERNAL SENSE,
IN SERIES.

FOR THE USE OF THE NEW CHURCH.

BY MANOAH SIBLY,

MINISTER OF THE NEW JERUSALEM TEMPLE,
RED CROSS STREET, CRIPPLEGATE.

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A

P A R A P H R A S E

O N

G E N E S I S.

C H A P. II.

1. THUS the heavens and the earth were finished, and all the host of them.

2. And, on the seventh day, God ended his work which he had made, and he rested on the seventh day from all his work which he had made.

3. And the Lord blessed the seventh day, and sanctified it, because that in it he had rested from all his work which he had created and made.

1. AND the internal and the external of man became united, with all of love and faith, and the knowledge thereof.

2. And there commenced a state of rest; the Lord having perfected the work of regeneration in the spiritual degree, for which his operations had been hitherto directed; which state of rest was fully entered upon, after those conflicting labours which produced the perfection of the spiritual degree.

3. And the Lord's presence was manifest in this state of rest, and he did not permit the goods of love in any case to be violated, inasmuch as therein man had entered into a state of peace, after those spiritual conflicting labours,

(*Heb.* created, for to make.)

4. These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens.

5. And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

6. But there went up a mist from the earth, and watered the whole face of the ground.

7. And the Lord God formed man of the dust of the ground (*Heb.* formed with man the dust of the ground), and breathed into his nostrils

preparatory to the entering upon the celestial state.

4. Now commences the formation, by regeneration, of the internal and the external in the celestial degree, which commenced upon and succeeded the Lord's having completed the formation of the external and the internal of the spiritual.

5. For nothing rational from a celestial origin did as yet exist in the external man, nor had any scientific from a celestial origin as yet sprung forth, because the Lord had not so fully operated as to reduce the external to entire obedience, whereby it could be filled with the tranquillity of peace. And there was not intelligence and wisdom with the external man, sufficient to prepare the ground to receive celestial seeds.

6. But the Lord caused the external to begin to comply and to serve the internal; whence was the commencement of the tranquillity of peace, which was completed when the whole external man became fully subservient.

7. And the Lord, by means of the intelligence and wisdom of the internal man, regenerated the good knowledges of the external, and inspired with a perception of the life of love and faith. And the intelligence and wisdom of the

the breath of life, and man became a living foul.

8. And the Lord God planted a garden eastward of Eden, and there he put the man whom he had formed.

9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10. And a river went out of Eden to water the garden, and from thence it was parted and became into four heads.

11. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold.

12. And the gold of that land is good, there is bdellium and the onyx stone.

13. And the name of

the internal man had a full existence.

8. And the Lord gifted with intelligence and wisdom from himself, grounded in love, which is the proper state of the internal of the celestial man when fully regenerated.

9. And from the external, the Lord produced every thing that could delight the understanding, and be useful for nourishment; gave a perception also of love and faith, thence derived the summit of all wisdom; and a perception of external knowledges and sciences.

10. And wisdom proceeded from love, whence the intellectual faculty was replenished, which afterwards expanded into four general heads.

11. The quality of the first, was the intelligence of faith originating in love, which floweth from, and is the boundary of that part of the mind which is receptive of the good of love.

12. And the good of faith originating in love, also the truth of love and the truth of faith originating in love.

13. And the quality of the second kind

the second river is Gihon; the same is it that compasseth the whole land of Ethiopia.

14. And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

15. And the Lord God took the man and put him into the garden of Eden, to dress it, and to keep it.

16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat;

17. But of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

18. And the Lord God said, It is not meet for man to be alone; I

kind of intelligence, was the knowledge of all things relating to good and truth, or love and faith, which includeth and is the boundary of the intellectual part of the mind.

14. And the quality of the third kind of intelligence, was the perspicuity of reason, flowing immediately from the Lord, by love to him, into the rational part of the mind. And the fourth kind of intelligence, is science.

15. And the intelligence and wisdom of the internal man flowed immediately from the Lord, and was the centre to all the intelligence and wisdom originating in love; which was thereby enjoyed and possessed as of the Lord.

16. And the Lord permitted the intelligence and wisdom of the internal man, according to Divine order, to acknowledge and to appropriate every perception flowing from celestial love.

17. But the perception of knowledges and sciences derived from sense and the world, was forbidden to be appropriated, because thereby would be induced a full state of spiritual death.

18. And the Lord saw that the internal man inclined to be no longer perceptibly wise and intelligent from

will make him an help meet for him.

19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam so see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.

20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not an help meet found for him.

21. And the Lord God (Jehovah Elohim) caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof.

22. And the rib

him alone, therefore he permitted man to incline to possess wisdom and intelligence as his own.

19. And from the external, the Lord permitted to contemplate the nature of every affection of the will, and of every thought of the understanding; and that the knowledge thus acquired concerning them should be brought to the wisdom and intelligence of the internal man, that man as of himself might determine their true nature and quality; and the internal man determined upon every coelestial affection, as to the true nature and quality thereof.

20. And the internal man also proceeded to determine upon the quality of all spiritual affections; of all things relating to the thoughts of the understanding; and of every affection of the natural man; but still the internal man inclined further to possess wisdom and intelligence as his own.

21. And the Lord permitted an entire natural state to becloud over the wisdom and intelligence of the internal man; and herein he entered into a natural state, or external propriety, so that it appeared to him as if he lived altogether of himself.

22. And this external propriety
which

which the Lord God had taken from man, made he a woman, and brought her unto the man.

23. And Adam said, This is now bone of my bone, and flesh of my flesh; she shall be called Woman, because she was taken out of man.

24. Therefore shall a man leave his father and his mother, and cleave unto his wife: and they shall be one flesh.

25. And they were both naked, the man and his wife, and were not ashamed.

which the Lord had permitted the wisdom and intelligence of the internal man to fall into, he fully vivified from himself, and conjoined it unto, and therein was granted to flow, the wisdom and intelligence of the internal man.

23. And the wisdom and intelligence of the internal, by reason of propriety, could no longer perceive that the internal man was distinct from the external; but it was now imagined, that as the internal flowed from, so it made one with the external.

24. Therefore it was granted the wisdom and intelligence of the internal man, to descend from its primary state of good, desiring conjunction with the external, and to be united together in one propriety.

25. And they were both in innocence, the internal and the external; neither as yet had fallen into ultimate evil.



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